RELIGIOUS.

Celebration of the Feast of the Pentecost.

The Workings and Teachings of the Holy Spirit as Manifested in the Churches Here and Elsewhere.

Pastoral Praises for the Victorious Volunteers and Episcopal Excoriation of the Fenian Filibusters.

The Birthday of Judaism Commemorated by the Jews.

Charity and Charlatanism as Practised in the Pulpit.

Ritualists. The Centenary of Universalism in

Infallibility Admitted by the

Interesting Sermons by the Rev. Drs. Hepworth, Hall, Tallmadge, McGlynn, Davies, Henry Ward Beecher and Others.

The feast of the Pentecost was celebrated vesterday in the churches, and as the mystery commemo-rated by that festival was so great and was so pre-eminently connected with the primal dis-Christianity the ministers of the Gospel found abundant material for their discourses. Necessarily the sermons, however, eloquent and impressive, were generally orthodox, ports given below will be found ideas, sentiment and doctrines enunciated that may startle and astonish as well as interest and culighten all who perus

CHURCH OF THE MESSIAH.

Meeting of the Congregation of the Church of All Souls With That of the Church of the Messiah-Eloqueat Discourse by Rev. George H. Hepworth on the Rite of the

More than usually interesting were the services yesterday morning at the Church of the Messiah, corner of Park avenue and Thirty-fourth street. Owing to the temporary closing of the Church of All Souls, large numbers of the congregation worshiping at the latter church attended here. Dr. Bellows also assisted in the ministerial services, and the two choirs of the two churches their efforts in the divine art music-that great essential feature of modern worship, It seemed hardly possible church could have been crowded than usual, but it must have been so. The efficient and gentlemanly sexton, Mr. Berry, and the polite corps of accomplished, fresh looking ushers certainly used their utmost endeavors in finding seats for the extra large assemblage.

Singing the Te Deum, by J. R. Thomas, with solo by Mrs. Mozart and Mr. McPhail, of the choir of Dr. Bellows' church, and by Miss Rushby and Mr. Whiting, of the choir of the Church of the Messiah, led off the finely executed and select musical exercises. Next was sung, and sung with great feeling and sweetness. "Remember, O Lord," by Himmel, by the two choirs, with solo, by Miss Anna Bulkley. Who is gifted with an exquisite contraito voice. If not the gem of the morning music, at least indescribably sweet and impressive, was that grandly touching hymn of Leach, "How Beautiful Are Thy Dwellings," with solo, by Miss Ficker, the regular soprano of the Church of the Messiah, and who has a voice of rare melody and fine expression. The congregation next sung, and they threw vigor of many voices sweetly attuned into the singing, that beautiful hymn, "O, Could I Speak the Matchless worth," and then came Whiting, of the choir of the Church of the Messiah.

voices sweetly attuned into the singing, that beautiful hymn, "O. Could I Speak the Matchless worth," and then came

THE SERMON,
by Rev. George H. Hepworth. His subject was the "Communion Sermon." Very rarely has he preached a sermon of more vigorous power of thought and utterance, and one eliciting closer attention and a deeper, more heartfelt interest. He took his text from St. Luke xxit., 19—"This do in remembrance of Me." He began by saying that there is no scene in sacred history more impressive than that in the midst of which the words of the text were spoken. To the common observer it was simply the ordinary feast of thirteen men, who were well meaning but mistaken fanatics. They had trusted in each other for three years, at once solemn and eventuil. They were about to part, if the predictions of their leader were to come true, and there they sat to eat their last meal together, and to take counsel concerning the future. To one who was not a common observer, but a prophet, it was a scene in which were grouped twelve monarchs and one traitor. At their head sat not simply the Great Reformer of the Hebrew nation, but the

SPIRIT OF THE NEW AGE.

and the Redeemer of men's souls. By His side were men, who after they had passed through the fiery ordeal, should go forth to the utmost limits of the earth and scatter, as in the fabled story, the serpent's teeth, that should produce a new and mightler race of men. One Apostic was to grope his way eastward and build the temple of Christianity in the heart of Asia; another was to preach the Word in Africa, and so claim for Christ the whole territory between the Mediterranean and the Southern Ocean; and still another, most difficult task, went to the capital of that great Power that held in its grasp the civilized world and built a Christian temple in the heart of pagan Rome. Before Christ, left the upper chamber for the cross and Calvary he gave an injunction to this Disciples to eat and drink in remembrance of pagan Rome. Before Christ, left the upper chamber for t

grailitude to be the "MEMORY OF THE HEART,"
we meet a stated intervals to recall the good which the Master has done for us and to remember with thanksgiving the benefits which we enjoy, the result of His sunfering and death. It does us all good to steal away from the busy world on this our day of rest, and shutting out the din of business and the petty cares of everyday life, to be alone with our hearts and to commune with the Father. The mild wheels on a thousand streams are still; the farmer's plow rusts in the sun: the village church belis all over the land ring out their invitation; the marts of business where fortunes and tempers and weath of business where fortunes and tempers and wealth are lost are quiet. We come from our houses accom-panied by wife and children and in the grateful or obsiness where fortunes and tempers and wearth are lost are quiet. We come from our houses accompanied by wife and children and in the grateful snadow of the temple we count over our biessings and remember Him to whom we are indepted for all. His only wonder is that our churches are ever closed. The one thing he envised the Catholic Church, and in this it is wiser than Protestanism, is its open doors on every week day. Many a sout has received new light by slitting in the lonely pew, wrapped in devout meditation. Manya heart has been cheered by looking at the symbols of the Lord's Supper and being reminded of One whose troubles outweighed ours, and who found strength to bear all things in Him who is never sought in vain. He proceeded, in strain of stirring eloquence, to show that there are various reasons why larger numbers do not observe this ordinance. In the first place, it has been surrounded with an ATMOSPHERE OF MYSTERY which does not belong to it. Instead of being regarded as a service of gratitude, in which we especially recall the Lord and our constant indebtedness to Him, it has too often been spoken of as an awful and solemn miracle, to witness which only a chosen or elected few are admitted. We are acarly all of us taught this in our young days, and the prejudice is stronger than our reason. We cannot rid ourselves of it. He well remembered the over solemn faces of those who, in his boyhood, when he crept up into the gailery of the church to witness the rite, left the table. But now it was to him a service of LOVE AND GRATITUDE.

All through it he found himself saying, "How glad I am to be here! How good God seems to me to day! How happy we all are!" That is the true way to look at it. So far from being a gloomy rite, it symbolizes the most cheerful and beautiful ruths of our religion. He wished that there were no such thing as a "close communion." How pleasant it would be to go back to the fashion of the earlier times and invite all who desire to be Christ-like to partake of this privilege with

presence and help? If there is a sinner in this build-ing who desires to be saintly—if there is any one who regrets his past life and longs for something better—how can Christ reach him to bless him better than through this service of grateful remembrance? They that are whole need not a physician, but they that are sick.

They that are whole need not a physician, but they that are sick.

CIRMST IS THE WORLD'S PHYSICIAN.

He cures the fills of the mind and the spirit, and you can find no better door of entrance to communion with Him than by sitting here by this table and silently praying that His strength may be yours. He urged with great effectiveness, in conclusion, that he would not date to exclude any one from this rite. It was not his supper nor that of any one else; it was the Lord's supper. If Judas could sit and eat with the Lord, then can also any man who has a pany of remorse in his heart for years gone by or a single ray of hope for the years to come. It grieves him to see so many turn their backs on the table and go home. He would that all might stay, as in the early times, and piedge their faith in God and their pious determination to serve His will. The service is but a deeply felt, earnest, eager prayer for help and strength.

After the sermon followed the communion service, in which, in accordance with the spirit of the sermon, all were invited to join—an invitation that was accepted by large numbers. The sermon was simple, and as beautiful and impressive as it was simple.

ST. ALBAN'S CHURCH.

Kissing the Book-Infallibility and the Presence Maintained-Sermon by Rev. Father Noyes.

The threatening weather of the early morning having cleared off by half-past ten A. M. yesterday the faithful turned out in goodly numbers to attend high mass in St. Alban's. There was an early encharistic service held at seven A. M., so that the number who were present later did not crowd the church as they sometimes do on festival occasions. Whatever may be said against ritualism its votaries at least manifest a degree of outward devotion that those who claim more truth and less form, more fact and less fiction might well imitate. The bow ings, and crossings and genutextons of the priests and after servitors were all that the most rigid Roman Catholic might desire and the eminent success of Father Morrill in this effort should entitle him to a cardinal's hat when such prizes are next distributed. The musical programme, not very remarkable, as it has been so often presented, was as follows:—"Kyrle Int.," Mozart's Tweith Mass; "Gredo," Merbeck; "Sanctus and Benechetus," Gounof; "Agnus," Gray; "Gloria in Excelsis," Caikin; "Offertory Anthem" ("I Will Lift Up Mine Eyes"). The epistle and gospel for the day were taken from Acts it, and John Xiv., commencing at verse 16, all of which appropriately refer to the mission of the Holy Ghost among men. Father Noyes, after reading the gospel, held the open page to Father Morrill, who kissed it. The Rev. Father Noyes preached the scrmon from John Xiv., part of verse 18—"He shall give you another comforter, that He may abide with you iorever," altar servitors were all that the most

and from John xiv., part of verse 16—"He shall give you another comforcer, that He may abide with you lorever."

ACTIONS SPEAK LOUDER THAN WORDS, SAIG he, and God will judge us by our acts. The idea expressed in the text is our necessity for comfort, and, God knows, every one of us needs it bad enough. Jesus Christ needed it when He said to men, "Will ye also go away?" and to God, "Why hast Thou forsaken me?" Recause we have souis we have sorrow which cannot be relieved by any earthily conforters. Cares and sorrows press upon as from childhood to gray hairs; we cannot keep them down however much and hard we may rry. They weary us until we think, each one, that our case is exceptional. But it is not. The capacity for suffering is latent in every soul, and some day each heart will have to bear its own burden. Neither philosophy nor human sympathy can comfort us when those we love are laid away in the grave. We need another Comforter then, and Jesus sends the Holy Ghost to our assistance. As the one sun fill-mines all the earth so this Holy Comforter heals the sorrows and illimines the souls of injured hearts. That little room in Jerusalem where the Disciples were gathered together on the day of Pentecost has broadened out into the Catholic Church, and THOSE MEN AND THEIR SUCCESSORS BECAME IN-FALLISLE, because that Comforter has never departed, but has continued ever since the soul of the Church. And as the body without the spirit is dead, so the Church cannot have without the spirit is dead, so the Church cannot have without the spirit is dead, so the Church cannot have inforted that the spirit is dead, so the Church cannot have without the spirit is dead, so the Church cannot have without the spirit is dead, so the Church cannot have without the Espirit is dead, so the Church cannot have without the Espirit is dead, so the Church cannot have without the Espirit is dead, so the Church cannot have without the Espirit is dead, so the Church cannot have intended to the Holy Ghost. He is the fire of love that consume

by the water of baptism and makes the brea the wine in the Eucharist the real body and blo Christ. He viviles the sacraments, that they may vivily souls. He is the spirit of love that, taking His abode in our hearts, should make us look upon everything human as a brother. And if we love not our brother whom we see, how can we love God whom we cannot see? The mouth of the priest keepeth knowledge, and the people should seek it from him.

keepeth knowledge, and the people should seek it from him.

The above sketch contains thoughts as orthodox as the most conservative Roman Catholic could desire, and that they are daily drawing believers to them is evident from announcements made yesterday by Father Morrill. Subscriptions amounting to \$10,000 have been made to a building fund for the enlargement of St. Albans, and they expect to break ground for its a week from this day. Donations of flowers or money wherewith to purchase them were also asked. A few of the ladies were noticed with whitsuntide stars and crosses on their dresses, but they did not attract much attention. The Lord's supper was administered after the sermon, and a Eucharistic service will be held at seven A. M. throughout the week. Next Sunday being Trinity an interesting and solemn high mass will be performed.

FIFTH AVENUE PRESBYTERIAN CHURCH.

by Rev. Dr. John Hall.

The elegant and commodious Presbyterian church corner of Fifth avenue and East Nineteenth street was filled to overflowing yesterday morning with a listen to a discourse from the pastor, Rev. John Hall D. D. The fame of Dr. Hall as an eloquent and fervent divine is so extended that hundreds of strangers stopping in the city over the Sabbath flock to near him every Sunday, and the consequence is that even the owners of pews are compelled to be in attendance long before the services compense to oe in at-tendance long before the services compense in order to obtain seats. After the usual prayers and singing, in which the whole congregation joines, the reverend gentiemen selected his text from Galattans iv., 4, 5 and 6:—'But when the fulness of the time was come,

Galathans IV., 4, 5 and 6:—"But when the fuiness of the time was come,
God Bent Forth His son,
made of a woman, made under the law,
to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father." He said the whole passage was full of interest but it was to the closing portion of the fifth verse that he should chiefly invite the attention of his hearers, "that we might receive the adoption of sons." There were three persons in the Godhead—the Father, Son and Holy Ghost. These three are equal, and still one might be subordinate to the other. He then illustrated how one could be subordinate to the other. We are sons of God through our receiving adoption.

WE ARE HIS SONS
because He made us and we must obey Him. He then explained what was adoption. Adoption was a common term, common in newspapers and in our speech. In adoption a person likes another and makes him legally a child of his. So it was with God. But this illustration, like all others, must fail at some point. When man adopts it is to supply some deficit. There was no such in Jehovah's case. Usually when men adopt they adopt one or a small number—some one of their connections, or in whom they have

when men adopt they adopt one or a small number— some one of their connections, or in whom they have an especial interest; but this was not the case with God. His mercy and loving kindness extends to all. He pardons all our sins and accepts us as relations in His sight. By man's original sins God was cut off. Before,

in His sight. By man's original sins God was cut off. Before,

MAN BELIEVED IN THE DEVIL.

rather than God. Now he believes in God. Before man believed in sense and apparent truth; now be believes in God's word, though sense be against it. He then inquired, what were the advantages from receiving the adoption? You get a new name, a name that God gives, a name that God only has the right to give—the privilege of being called His children. We can respond by saying our Father. We get His protection—an almighty, vigilant and sleepless protection. We get a new position, a new spirit of adoption, and are made

HEIRS OF HIS KINGDOM.

made

Heirs of his kingdom.

God not only becomes our Father but makes us feel that he is really and truly our father. God cannot cast us off, because he would not. So the Lord's people have confidence in Him. Whom God makes his children he constitutes his heirs and makes them feel safe. You can see that that spirit guarantees purity of life. The reverend gentleman closed by remarking that in a short time we must all stand at the judgment bar of God and that we should all so live as to be received as the adopted children of the

AMERICAN FREE CHERCH.

The Afflictions of Life-Sermon by the Rev. C. B. Smyth.
Service was held yesterday morning in Irving

Hall, when the Rev. C. B. Smyth discoursed to a moderate, but attentive congregation. He selected his text from H. Corinthians, iv., 17, 18. He said that all persons throughout life experienced events which influenced in no small degree their lives and history. Nothing was fortuitous. If God afflicted them it was that He might promote His kingdom and enhance the welfare of His people. Every man

MUST UNDERGO TROUBLE. as they would perceive when they saw the diurnal accounts of the world published in the newspapers.

If they bore the name of Christians they were not to escape the burdens of these things. More burdens and more vicissitudes were successfully borne by Christians than by those

who were without the pale of the kingdom of God. The speaker, having reviewed the affliction which the people of God are subject to, the results which bring those causes about and the influence which they exert upon mankind, said that none would deny that the wisdom of God was manifest in His dealings with His people. Affliction was No RESPECTER OF PERSONS.

Persons might complain when Death came in and took away one that was dear to them in life and when poverty staked forth and took away even that which the poor man or woman possessed. Men might complain when the powers of talsehood, treachery and deceit were banded against them: but all these were counted by Paul as light afflictions. They were but for a moment, figuratively speaking. When the events of life were reviewed from the standpoint of eternity afflictions which were almost lifelong and which the Christian saidly repined under would appear insignificant and not worth consideration when the reward and the giory of the future were taken into account. If all the drops of water in the ocean and all the sand on the seashore were counted, each representing an age, and all added together, it would only represent THE BEGINNING OF FTERNITY.

He would have them bear the troubles and trials of life cheerfully, because it was true that they were sent by God to purify the sons of Israel from the dross and the impurities of the world. In eternity troubles which we once regarded as grievous and sore will be looked upon as blessings indeed. God would have them worship Him in truth and place themselves in an attitude of expectancy, waiting for the coming of the Lord. Christianity was naturally a condition of expectancy, because they regarded inose things which are not seen, but hope to see and enjoy in the glorious future.

THE TEMPLE SHEARITH ISRAEL.

Its Fine Interior-Its Officers and Prominent Membership-The Fioral Decorations for Pentecost-Unique Ceremonies-The First

The Portuguese synagogue, "Shearith Israel," in West Nineteenth street, near Fifth avenue, was the scene yesterday of impressive and unique cere-monies. It was the first day of Pentecost, and in commemoration of this solemn festival the synagogue was profusely decorated with flowers and evergreens. The pillars and galleries, with the festoons of beautiful flowers, upon which the light from the candles around the altar and before the ark shed a mellow and softening light. The interior of the synagogue forms a perfect square, with the exception of the ceiling, which is a dome, and is painted in light and agreeable colors. In front of the entrance to the synagogue proper is

standing nearly in the centre of the building. It is made of black walnut, with a railing of the same wood, and is raised some feet above the ground The reading desk is draped in rich brocaded satin.

is made of black walnut, with a railing of the same wood, and is raised some feet above the ground. The reading desk is draped in rich brocaded satin. In front of the altar is the ark, which forms the most prominent feature of the interior. Before it are four large candles. Four red marble pillars, two on each side, support an arch, in the centre of which are the Ten Commandments on marble. The bases of the pillars are square and are of green marble. Between the pillars are siding doors of black walnut wood, which, when throws open, display the interior of the ark, which contains the books of the law written upon scrolls of silk and moire antique of different colors. Before the ark hangs the "perpetual" lamp, made of an oriental pattern. There are two gallerles to this temple. The first is the one in which the fair ones sit, "the observed of all observers." It runs round three sides of the structure, and was filled yesterday with

A GALAXY OF ERIGHT STARS, arrayed in the newest modes. Above this gallery is a smaller one, taking up but one side of the building, and is used by the choir, which is composed entirely of male voices, there being nine boys and thirteen adults. The choir is well trained and is under the able leadership of Mr. Silberberg. The tenor is Mr. Benham, who gave evidence yesterday of having a well cultured voice in his fine solo, the air of which was taken from the opera of "L'Ectair." The basso is Mr. Hennemann. The synagogue is under the government of five trustees, of which Mr. A. R. B. Moses is 'President, Judge Cardozo Vice 'President, and Messrs. Daniel Benrimo, Jonas Phillips and Mr. Gratz Nathan (the Assistant Corporation Attorney) the associates. The Treasurer is Mr. Alfred Tobias and the Serveary is Mr. Isaac Philips. The synagogue was well attended yesterday, the gentlemen as a matter of course (and custom also) sitting down stairs, where they could obtain an excellent view of the fair fluttering doves in the gallery above, while they were inwardly murmuring—the roques—though outwar

law were sung rather than read. Every gentie man had a "talatt," as it is called, throw around his shoulders. This, with the custom of wearing the hat in church, gave them somewhat singular and odd appearance. The shawl part, though, had rather a graceffect. The "talatt" is a winte silk shawl, with blue border, which the gentlemen are requested to wear out of deference to a tradition. Allogether the services were very interesting, and in certain part impressive. Among the prominent citizens who at tend this synagogue are Mr. Benjamin Nathan, Dr Gomez, Dr. Blumenthal, Judge Joachimsen, J. S. Abecasis, Mr. Joshua Hendricks, Mr. S. De Cordova brother of the popular lecturer of that name; Mr Isaac Hendricks, Mr. Abraham Cardozo, brother of Judge Cardozo; Mr. Henry S. Allen, Mr. E. B. Hart who is one of the commissioners of the Board of Em Judge Cardozo; Mr. Henry S. Allen, Mr. E. B. Hart, who is one of the commissioners of the Board of Emigration and Alderman elect; Mr. Joshua Phillips, Secretary to the Board of Public Correction and Chartles; Major D. S. Hart, catefelerk to the Mayor: Mr. Julius J. Lyons, J. Sohs Ritterband, Mr. Alfred Lyons and Mr. Mendez Nathan.

TEMPLE EMANU-EL

Celebration of the Feast of Pentecost-Confir mation of Over Sixty Children-Address by

The Temple Emanu-El, at the corner of Fifth aveme and Forty-third street, was crowded yesterday norning, the occasion being the celebration of the Feast of the Pentecost, in commemoration of the reception of the sons of Moses on Mount Sinai. The temple was beautifully decorated with flowers. Over the sanctum were three large arches of cut flowers, containing over a thousand roses. In front of the sanctum and in all the niches flowers were neatly arranged, giving to the temple the appearance of an Oriental garden. A large basket of white

neatly arranged, giving to the temple the appearance of an Oriental garden. A large basket of white roses, presented by Mrs. Oberndorfer, attracted the special attention of many who lingered after the exercises to examine the decorations.

The music at the temple, under the direction of Mr. Edward Weber, organist, was remarkably good. Mr. Weber is well supported by a choir of sixteen votes and orchestra.

THE EXERCISES OF CONFIRMATION

were quite lengthy, occuying over three hours, Thirty-four young ladies and nearly as many boys, having passed the examination of confirmation class, were confirmed.

The Rabbl, Rev. Dr. Alier, delivered the address, in the German language, and the Rev. J. K. Gutheim addressed the children in English.

DR. GUTHEIM'S ADDRESS.

In commencing he warned them that they stood in the presence of their Eternal Heavenly Faiher, dear parents and friends, to be confirmed in the faith of their fathers and to declare a tirm adhesion to the religion of Israel. The hour of confirmation was an era in their lives and the most solemn act of their existence, the recollection of which will never and should never fade away from memory. Their gratitude to God should to deep for guiding them through the dangers incident to childhood, for preserving the lives and strengthening the hands of their parents and of placing at their disposal the means and opportunities for becoming useful and virtuous members of Society.

CANDIDATES POR CONPIRMATION that some children were early deprived of devoted

bers of society.

Rev. J. K. Gutheim then reminded the

CANDIDATES POR CONFIRMATION
that some children were early deprived of devoted
father and loving mother, and feelingly spoke of some
little brother or sister whose life was nipped in the
bud and transplanted to the garden of eternity and
not permitted to celebrate the glorious festival of
confirmation upon earth. With holy devotion all
children should look up to God and fervently pray—
"Thus far, O God! has Thy mercy protected us and
Thy love not forsaken us." Leaving the school of
religious instruction for the school of life the sublime principles of our holy religion should be carried
into practice. Religion is the

SCIENCE OF LIFE.

Initiated into this solence, made acquainted with
the doctrines of our faith, true happiness can only
be obtained by faithful performance of the duties
which it inculcates. Happiness is not found in
wealth, strength or beauty, but in purity of neart
and practice of virtue. The temptations and
struggles which surround young converts,
and the path of virtue and duty were
piainly presented. The class were cautioned
to remember that as they were Israelites
by descent, from that hour they were Israelites from
conviction. Vain pride, false ambition, worldly
motives or odlous prejudice, should never deter. by descent, from that hour they were Israelites from conviction. Vain pride, false ambition, worldly motives or odious prejudice, should never deter-mine you to forget that you are Israelites in the noblest sense of the word, champions of God in the cause of truth, of virtue and of holiness, and while

you are thus admonished, ever to remember the sacred resolves of this hour, to stamp them as indelible impressions on your souls. Let your hearts be raised in silent but fervent devotion to God, asking for His guide, His providence and His blessing. Be strong and of good courage, fear not and do not be afraid, for the Lord your God will be with you in your way through life. At the CONCLUSION OF THE EXERCISES a beautiful scroll, containing the five books of Moses, copied upon parchment, in Germany, at the expense of Mr. Lewis May, president of the congregation, was presented to the Temple of Emanu-El. The Pentateuch is so divided in the reformed congregations that it is finished once in three years, while in the orthodox congregations it is finished every year, making the service very lengthy.

SYNAGOGUE ANSHI CHESED.

The Jewish Pentecest-Confirmation Cere--Sermon by Rev. Dr. Milziener-Social Entertalument.

Anshi Chesed, in Norfolk street, near Stauton, was esterday the scene of quite impressive ceremonies, it being the festival of Shebuoth or Jewish Pente cost, the anniversary of the revelation of the law on Mount Sinai, also called the Feast of Weeks. This congregation, though adhering to the essential rules of the Mosale doctrine, has yet adopted some of the moderate reforms, such as consist of simplifications of the service, adding a choir and an organ, and doing away with the old custom of seating the males apart from the females of the congregation, as may still be seen in some of the very orthodox synagogues. Yesterday forenoon the services commenced as early as half-past nine, the usual psalms, the Hailel, chaunts and anthems eing sung, and the appropriate chapters of the

Bible beling read. It being confirmation day, the ten boys and eleven girls who were to celebrate their

MIRZVAH, OR "RELIGIOUS MAJORITY"—

their reception into the full communion of the Church—were seated in front of the chancel, During the reading two of the former—Moses Katzenberg and Theodore Herman—were called up in succession, invested with the Taieth, and they read the blessing in token of their having been received as sons of the covenant. After a well rendered song by the Chasan, Rev. Mr. Goldschmidt, the Rabbi of the congregation, Rev. Dr. Milziener ascended the pulpit. He took for his text a parable from the Midrash, to the following effect:—When God had given the law through Moses He demanded guarantees that the people would keep and preserve it. They offered Heaven and earth, as symbols of their constancy, the piety and virtue of their fathers, the words of their prophets and teachers, yet neither of these were sufficient; but when the people offered as guaranty what was dearest and most precious to them, their children, the Lord was satisfied with their promise and believed in their father. Heaven and earth may change, the fathers may relapse in their firm adhesion to the true faith, the teachers and rabbis may change, but the duty remained to impress upon the young mind the principles of their religion and the necessity for clinging to it through all vicissitudes, and this would preserve true piety with a proper recognition of the demands of the times. After the sermon a prayer was channed, where they were examined as to their profesency in the doctrines of Judaism. As the boys were placed in the rank of distinction, on the right of the minister, and had the preference over the girls in the order of examination, it seems that the notion of

WOMAN'S RIGHTS AND PEMALE SUPERIORITY
has not yet entered the sacred precincts of the synagogue. All the candidates for confirmation recited well, though the girls showed more ability and vim and more modulation of voice in declamation than the boys. The Misse

many a tear was shed by members of the congregalion. The following were the successful candidates
for the Mirzyani.—The Misses A. Langsteuter, M. Cohen, C. Cohen, A. Stern, C. Goldstein, C. Mayer, W.
Fischer, Bing and R. Schulman, and the masters
Theo. Herman, S. Schulster, L. Bear, L. Dinkelspiel, N. Herman, B. Blank, B. Ochs, M. Katzenberg,
S. Rosenthal and A. Langstetter,
After the ceremony at the synagogue and in the
course of the afternoon the young folks,
their parents and the members of the
congregation assembled at the residence
of Mr. S. Herman, actung president of
the synagogue, at 267 East Tenth street, where valhable presents were exchanged and speeches were
made by Rev. Drs. Milziener, Hulbach and Bondy
and Messrs. Wolf, Gutmann, M. Ellinger and A.
Seligsohn. The gem of the day was the speech of
Master Theodore Herman, whose reference to his
thirteenth birthday, to his parents and to the congregation were received with loud praise. A dance
in the evening concluded the festive occasion for the
day.

BETH ISRAEL BICKUR CHOLIN.

An Appeal for the Jews of Western Russia in This Country-The Feast of Pentecost. Yesterday morning the learned Minister Jacob Kantrowitz, of the Beth Israel Bickur Cholim syna gogue, in Christie street, preached in behalf of to famished Israelites of Western Russia, who are alriving by hundreds in this city. The Hebrew charitable institutions of New York have done in mense number of their co-religionists are daily landing in New York, the strain has been so heavy that it has been deemed necessary to call upon all Israelites in this country to co-operate in the work. To Jacob Kantrowitz belongs the honor, to a great extent, of inaugurating this movement. The Israelite Universal Alliance

this movement. The israelite Universal Alliance are forwarding weekly instalments of emigrants from Western Russia, who arrive in this city penniess. A large number come in bad health, owing to the deprivations they have endured. The task of giving relief to such numbers of applicants is a most serious undertaking. With reference to the desolation which had fallen upon the Jews of Western Russia, he remarked, famine GAUNT, HOLLOW-EYED PAMINE, has laid its withering hand upon their heads and starvation has marked them for its own. Of them it has be said, "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them." The appeal for funds was most successful, and a very large amount was subscribed owing in a no small measure to the wondrously eloquent address and the rich, sonorous voice of the speaker. Alluding to the feast of the Pentecost, the learned speaker said:—This is

THE EBRIFIDAY OF THE JEWISH NATION.

Thousands of years ago on this very day the Eternal Ruler of all things issued his flat and proclaimed from Mount Sinai that we should be a kingdom of priests and a holy nation, and his chosen people, lifted up as it were from the mire of slavery, the flith of superstition, became worthy of the ministration of God's footstool and not for the service of mammon; and if our ancestors gioried in the title of Jew when the name of Jew was a proverb, a byword and a reproach; when to be a Jew was to be an outcast, degraded and despised, without a home or a resting place; if, then, in those dark days of horror, we were

NOT ASHAMED OF OUR BACE, THE BIRTHDAY OF THE JEWISH NATION.

NOT ASHAMED OF OUR RACE,
OUR name, our nation, how much more reason have
we to be proud of our giorious name, our
giorious past; and the giorious tuture in store
for us, What race, dwelling in every clime,
have ever yet maintained themselves apart as a
stream unsulled amid the turbid waters through
which it has flown. We have walked boldly and
fearlessly through eighteen centuries of bitter persecution—tempted, feared, hated and despised. However weak we may have been, God has preserved us
to this day, and this is because unity has been on the
base and apex of our institutions. One God, one
law, one nation. All Israel is bound one unio another. It matters not where he is born—he is of our
frace.

UNIVERSALIST CENTENARY.

termon by Rev. Charles P. Lee-Universals ism-Its Past History, Present Condition and Prospects in America.

A not very numerous congregation assembled in

room in Plimpton's Building yesterday morning to listen to a discourse by the Rev. Charles P. Lee, on A CENTURY OF UNIVERSALISM IN AMERICA.

The preacher, who is about thirty-five years of age, and of a very austere and sanctimonious expression of countenance, spoke in a most impas-sioned and carnest manner, describing in poetical language the commencement and gradual progress text the sixtleth chapter and first verse of Isaiah-'Arise and shine, for the glory of the Lord has arisen upon thee." He commenced by saying that Universalists throughout the length and breadth of the land celebrate to-day the

ONE HUNDREDTH ANNIVERSARY

of that auspicious day on which John Murray, the great apostle, preached the saving doctrines of Universalism in America. Peace reigns in this great

versalism in America. Peace reigns in this great city; nought is heard but the church bells inviting all to worship. This is meet and becoming on this great day, and well calculated to fill all true be-lievers with peace and happiness. INTRODUCTION OF UNIVERSALISM INTO AMERICA. One hundred years ago a British brig anchored of the Jersey coast, and was unable to go to New York on account of a neavy fog which prevailed. On board the vessel was John Murray, who, after bitter persecutor at home for preach-

world he longed for a cave wherein to bury himself for the remainder of his life. At this moment, by a mysterious providence, he arrived opposite a but in the forest, from which emerged rough, honest Thos. Potter, who welcomed him cordially, said he had been expecting him, and urged him to preach in a little tabernacie which he had created in the forest. Potter had been unable hitherto to find a preacher suited to his taste. He believed in the ultimate salvation of all, and the Calvinists and others were too gloomy in their tenets, and dwelt too much on the wrath of God and not enough on His wonderful love. Murray was induced to preach to the few hunters and farmers who frequented the place, and thus commenced his evangelical labors.

PRESENT CONDITION OF UNIVERSALISM.

At the end of one hundred years the Universalists have one thousand churches, one million behavers and seven hundred breachers—a wonderful tree from such a small seed. The memory of Murray and the other apostles of Universalism is still fresh in the memories of all, and will be cherished and honored to the end of time. A century from now Universalism will be the Church of America, if not in name, at least in fact, because it is the only church which salishes the people. To accomplish this end all should labor zealously, and, above all, maintain union by adhering to the simple Winchester Confession, which declares the Bible the guide of men's lives, and believes in one God, whose nature is love and whose Son died for the salvarion of all and will in the end save all mankind. By adhering to this our members will increase, and we will follow in the footsteps not only of Murray, but of the early fathers and of the Christ of Bethlehem.

ST. PATRICK'S CATHEDRAL.

Celebration of Pentecost-The Music, the Con gregation and the Sermon on Pentecost—An Appeal in Behalf of the Papal Exchequer.

At St. Patrick's Cathedral yesterday morning the pomp and impressiveness. High mass, the principal service of the day, began at half-past ten in the morning. The celebrants were Vicar General Starrs and Pathers McGinn and McSweeney. Father Kenrney officiated as master of ceremonies and also preached the sermon. The spacious Cathedral was almost filled by a congregation which, if not comof society, was unquestionably an earnest and de-

THE MUSIC OF THE MASS was from Heiner, and, as usual with the Cathedral choir, was well rendered. Madame Shomé, the soprano, is particularly deserving of mention. The

DISCOURSE ON PENTECOST.

Pentecost, said the preacher, is the greatest of festivals, greater even than those of the Nativity and of Easter; for, though on the Nativity we commemorate the giving of the Divine Redeemer to the world, and at Easter the Redeemer's crossing the serpent's head and his victory over sin and death, still, unless the Holy Spirit, whom Christ had promised to send after Him, had come down upon us we would not have received the sanctifficer.

ages before, when the earth was without form and brought the creation into

MARMONY AND BEAUTY,
so, on the Feast of Pentecos, this Holy Spirit came down upon the Church and perfected that which Christ had founded. Before Pentecost St. Peter and the rest of the apostles were full of ignorance and fear. On the descent of the Holy Spirit they became full of knowledge and wisdom and zeal. So wonderful was the change that those who had previously known them marveiled. The apostles, after Pentecost, went forth into strange lands and spoke in foreign tongues. Their cloquence and knowledge and wisdom surprised and confounded the learned men of the time, while

THE ZEAL OF THE APOSTLES
commanded the admiration even of the foes of Christianity. They met persecution and imprisonment and death without flinching. They followed the command of their Dlyine Saviour, and, going into every land, brought thousands into the faith of Christ. They drew around them countless disciples fired with the zeal even of the apostles themselves, and by their teaching and their zeal and the sacrifice of their lives, planted the seed of Christianity in the far off lands and preached the faith of Christenies in the the tribuse of the searth. In Pentecost then we celebrate all this in commemorating the day when the Holy Spirit descended upon His Church to remain with it forever.

The preacher called the attention of the congregation to the fact that on Sunday next

CONTRIBUTIONS FOR THE POPE

would be taken up in the church. He priged them to subscribe liberally in order to enable the Holy Father to pay the expenses of the Ecumenical Council, and as the Pontiff's exchequer is low and there is a large number of indigent ecclesiastics at the Council, this was a favorable opportunity for the faithful to give a helping hand.

ZION AFRICAN METHODIST CHURCH.

Rev. William F. Butler in the Pulpit-Discourse on "Christian Mercy."

There was quite a large attendance at Zion church (colored), Rev. W. F. Butler, pastor, yesterday mornings of enmity against their pastor and listened with marked attention to his exhortation. One notice able feature of this church is the large number of aged people-apparently very near the fourscore to be seen listening to the blessed words of the dos pel. After the reading of the Gospel and singing of appropriate hymns by the very fine choir attached to the church, The pastor selected his text from St. Matthew, v., 7-"Blessed are the merciful, for they shall obtain mercy." The speaker alluded to the Sermon on the Mount, from which his text was taken.

mon on the Mount, from which his text was taken, as the epitome of the Gospel of Christ; as containing all that applied to THE DUTY OF A CHRISTIAN, and held that the beautiful promises therein come to those who love to serve Christ. We must first be accepted by God. After our acceptance the promises will be revealed. Some think that all they have to do is merely to rely upon the promises of God, to sit still and not to exert themselves. The promises are invariably made to believers. Pardon, peace, sanctification, can only be enjoyed through believing. No promises are made in the Bible without conditions attached. We may suffer by our own fault, but those who suffer for Christ shall work out for themselves a great salvation—a salvation without price.

AWARDS SHALL BE MADE to us in proportion to our usefulness and diligence to the sufferness of the content of the co

AWARDS SHALL BE MADE
to us in proportion to our usefulness and diligence
in the cause of Christ. Christian mercy has its seat
in the heart; it is a disposition to feel for and relieve
misery; it is no mere external quality, nor a cold,
theoretical principle of the mind, but identified with
all the feelings. It is impossible for a man to have
mercy unless he has the love of God in his
heart. The pastor then proceeded to define Christion mercy, and exhorted his bearers to pray that
God would give them more of it. He said if Christ
upon the cross, reviled, sneered at, the but of scorn
and contempt, could pray His Father to have mercy
on those who reviled Him, how much more ought we
to pray for those who persecute and wrongfully use
us. He closed by saying:—If we are Christ's disciples we must endeavor to walk as he walked, live as
he lived, forgive as he forgave. What are we that
God should love? Who are we that God should be
with us always? We will trust Him in life and death,
in health and sickness.

with us always? We will trust him in life and death, in health and sickness.

After the sermon was concluded Mr. Butter said that as he knew his people were greatly interested in anything that concerned their people he introduced four little girls from the Arlington Home, Washington, who sang several Sabbath school hymnis very sweetly. After they finished he called for a collection for the benefit of their school, which was liberally reaponded to

MOHAWK HALL.

Not Guilty-Barbarism Revived-An Address by W. W. Broom. The announcement that a lecture was to

livered at Mohawk Hall, corner of Eighth avenue and Sixteenth street, did not succeed in drawing a very full audience. As Guilty, or Barbarism Revived," referred to the McFarland trial. The lecturer alluded in vivid court on the day of the delivery of the verdict by the jury, and compared it to nothing less than Panfemonium. Any casual stranger could not help seeing the chasm that existed in the morality of the struggle. The defence proved the prisoner guilty, but the jury pronounced in the contrary, and that at a time we profess to BASE OUR MORALITY UPON THE BIELE.

RASE OUR MORALITY UPON THE BIBLE.

The lecturer nere alluded to the line of conduct observed by a Bohemian journal, which had the audacity to state that the prisoner McFarland was not on trial, but the circumstances in which he was involved. The policy of that paper was evidently to undermine the morality of the general public. He does not advocate free love; and the shooting of Richardson was a criminal act, and, as such, could not be classified under that doctrine. After McFarland's first attempt upon Richardson's life, the latter had many opportunities to kill his assailant, but refused to imbue his hands with the blood of a fellow creature. No man should be allowed to be absolved from punishment after committing a deed of blood.

THE EXECUTIONER IS A MURDERER; for the Christian rules teach us to reform, and hanging cannot tend to reform a man, therefore capital

he felt was the right one. The day of priesthood has passed away.

THE RULE OF THE VATICAN HAS PASSED, and, like Oriental bartarism, must give way before the Christian sentiment that now governs the universe. The maxims of the present day, are:—Mercy, liberty and wisdom, and the New York mob can no more restrain those feelings than a dog affect the moon by barking at it. The lecturer during the evening gave vent to very invective sentiments in reference to some members of the press connected with the Bohemian organs, which may infer that he has some personal troubles. It is to be hoped, however, that they are not of the Richardson-McFarland huc.

ST. STEPHEN'S CHURCH.

Vast Congregation-Sermon by the Rev. Dr. McGlynn on God's Love for Man.

Yesterday being the Feast of Pentecost, a season of rejoicing in the Catholic Church, the services at St. Stephen's were celebrated with more than ordinary impressiveness. The congregation, too, seemed equally impressed with the occasion and turned out in their richest attire and in large numbers. In the middle aisle, where the fashionables assemble, every seat was occupied, and, to an observer in the gallery, it presented the appearance of an immense nower garden, such was the magnificence of the new summer hats of the lady portion of the congregation

and they were in the majority.

The music, which is the great feature of the church, was excellent, notwithstanding the absence of the regular organist, Mr. Morgan. Farmer's mass in B flat was selected. It is a rather pleasing com-position, suitable for

A TIME OF REJOICING

like the present. It also gives a good oppor-tunity for the exercise of the vocal power of the choir. In one part are twenty-five bars in G which is a severe strain on the voice. Madame de Lussan was in excellent voice and rendered a solo (after the Hosanna) in magnificent style. Signor Lott!, the tenor, also acquitted

and rendered a solo (after the Hosanna) in magnificent style. Signor Lotti, the tenor, also acquitted himself admirably. Toward the end of the mass, however, something went wrong and for a few moments nearly everybody sang out of time, but with this exception the mass was well sung. The sermon was preached by Dr. McGlynn. On entering the pulpit he said that on next Sunday a collection would be taken up for his Holiness the Pope, whose treasury was becoming very low in consequence of the great drain on it caused by the Ecumenical Council now in session. He added a few remarks on THE DUTY OF CATHOLICS to support the Church. After alluding to the three ember days of fasting and prayer which are set apart at each season of the year, he commenced the regular sermon, which he took from the gospel of the day, fourteenth chapter of St. John, commencing at the twenty-third verse. Having read the gospel, which speaks of the duty of those who love God, he read from the Second Acts of the Apostics describing THE DESCENT OF THE HOLY GHOST to the apostles in the form of tongues of fire, and the wonder expressed by the Galilleans at the different languages spoken by the apostles, which miracle was wrought by the rioly Ghost, that they might preach the Gospel to the various comprises on the earth.

The reverend preacher said that God from all eternity was infinite, perfect, wise and good, and that His infinite love made Him create man in His own likeness and in His own form that he might love and adore Him. From God everything in this world springs and is nothing but a reflection of the mind of God. In the human mind all knowledge comes from without—from the senses, but this knowledge exists only by the will of God. But His love was not

springs and is nothing but a reflection of the mind of God. In the human mind all knowledge comes from without—from the senses, but this knowledge exists only by the will of God. But this knowledge exists only by the will of God. But this love was not satisfied with the mere creation of man: He wished to raise him to a sort of supermatural state, and made him as it were His child, that man might serve and adore Him, not from fear, but from love. WHEN, AGAIN, MAN SINNED, and Adam and Eve were cast out of Paradise, God the Father sent His Son to redeem fallen man and raise him once more to the position from which he had failen.

He spoke of the difference between man's affection and God's love: the one transient, the other immeasurable and everlasting. Christ, dering His own life, worked only for the salvation of the Jews; now He is working for the salvation of the universe. When He was on earth the apostles thought the work of redemption should be done by force; He taught them it was to be done by gentleness. In conclusion, he said that God was always ready to hear the prayers of His children, and that on this day, when the Holy thost descended on the apostles, it was a suitable time to offer up to God the sacrifice of a devoted heart.

THE CHERCH OF OUR SAVIOUR.

A Lecture by the Rev. J. M. Pullman.

The Church of Our Saviour, situated in Thirty-fifth street, between Fifth and Sixtn avenues, was well attended yesterday forenoon. The weather being delightful and warm, the ladies, as usual on such occasions, mustered strong, but without any ostenta tious show of gaudy and fashionable dress. The music and singing were excellent, and the temperature of the church delightfully cool. A strawperry feast was announced for next Tuesday and Wednes invited. The object of these meetings was eloquently explained by the reverend preacher. There were many members of his congregation whom he fre quently saw at the regular Saboath services, and met

many members of his congregation whom he frequently saw at the regular Sabbath services, and met them in his walks abroad, but he wished that they should all be better acquainted, and therefore he devised the above triendly gainerings. The usual conference meeting will be held on Thursday evening next, and next Sunday, in the held on Thursday evening next, and next Sunday, on which the various services especially referring to children will be performed.

Taking his text from Ecclesiastes, X., 20—"For a bird of the air shall carry the voice, and that which hath wings shall cell the matter"—the pastor derivered an instructive address on

THE MYSTERIOUS POWER OF THE DIVINE WILL, and the manifold and simple methods by which the same is frequently manifested. The human mind is subject to many changes, and on referring to former periods of life the same cannot escape notice. How frequently, when young, were we not terrined at the idea of passing through a graveyard or going into a dark church at night! Still, in after years these lears disappear. There is even a time when man fancies that he knows all; but this, even, enanges, and, notwithstanding the era of progress that we are now existing in and the marvellous inventions that surround us, still we become convinced that there is a greater Fower, whose ways we cannot fathom. Many console themselves that they all the shall have been a time that surround is, still we become convinced that there is a greater Fower, whose ways we cannot fathom. Many console themselves that they are shaltered and dispersed. He eventually becomes aware that there is a hiden Fower that surrounds him, with eacs and eyes and from which nothing can be kept secret.

The pastor here gave several fillustrations of the

nim, with eacs and eyes and from which nothing can be kept secret.

The pastor here gave several filustrations of the convincing power of the Aimighty in bringing facts to light and referred to the late Sir Robert reel, who had an only daughter, the pride of his heart, who had an only daughter, the pride of his heart, who had an only daughter, the pride of his heart, who had an only daughter, the pride of his heart, who had on only daughter, we will be all elevated position. A malignant fever was raging in London, but was not thought much of, because it

MERELY RAGED AMONG THE LABORING CLASSES,
and in certain density impalted neighborhoods.

was not thought much of, because it

MERELY RAGED AMONG THE LABORING CLASSES,
and in certain densely inhabited neighborhoods.

Sir Robert ordered a magnificent riding habit from
one of the most aristocratic fournessear's of
the day. The day after his daughter had
worn it she was stricken down with
the fever and died. How could that be
possible? and still it occurred. On tracing
the facts it was discovered that this great
house gave the work out to poor women at such
miserable rates of pay that they could not remove
from the abodes of the most abject misery. The husband of the poor woman was ill with the fever, and
in his last moments she had nothing left to cover
him but the wealthy lady's riding habit. The young,
proud daughter of one of England's mightlest men
died of the poor man's fever, and so

SPORE THE VOICE OF THE ALMIGHTY.

Many persons attribute these marvellous events to
mere chance, but such is an erroneous idea, and, to
use a vulgar expression, "murder will out." The
spots of blood cannot be effaced. Even the horrors
of the inquisition were brought to light that the
world might learn the fearful crimes that had been
practised in former times whereby to enforce the
doctrines of the Church. Far from being the work
of mere chance, these facts are the direct action of
the Divine will, who thus ordains it, and always
finds an agent to carry out His desire.

FREE METHODISTS' MEETING HOUSE.

Sermon by the Rev. John T. James-What

We Must Do to be Saved.

The services yesterday at the Free Methodists' meeting house, in Forty-eighth street, opened by a prayer from the pastor, during which he prayed for a larger congregation (the present one being decidedly small) and for his brother in Brooklyn, to enable him to proceed with his duties to-day as is necessary for him to do. He next read and explained the morning services, showing how fine flour, oil and frankincense are necessary for an offering, the offering itself meaning the type of Our Saviour. The flour was our Saviour, the oil signifying His anointing: none of the frankincense reaches men, all going to God: there can be no offering without oil. The Methodist preachers tormerly used to sait their preaching, but now, alas! there are too many clergymen who do not use sait, forget the truth, and depend on

nothing but grace.
THE TEXT FOR THE SERMON
was taken from the fourth chapter of Pani's Episte